The Commonweal

WEEK BY WEEK

What Controls?

WHEN an adversary is as devious and inscrutable as Joseph Stalin, there are no limits to speculation as to what he is cooking up. Take the field of economics. In the past five years we were repeatedly reminded that Stalin was counting on an American depression to discountenance the US in Europe and elsewhere. He was not alone in his expectation; there were plenty of gloomy prophets over here. And this depression was to have the familiar features of capitalistic failure: over-production, unemployment, lengthening breadlines.

The USSR is probably as responsible as anyone for the fact that this has not happened: the defense of Europe has absorbed our surpluses (industrial products, at least) in much the way that war does. The American economy is booming. Can it be that Mr. Stalin and the Politburo are still gunning for an economic collapse here, deploying their forces from a new direction? For partial mobilization of our resources comes when we are already at a productive peak. Economic collapse might now occur, not through the slowing down of our productive system because of its distributive weaknesses but through runaway inflation. This is one the major dangers brought on by the Korean war, whether by USSR intention or not.

Everyone admits that present demands on materials and productive facilities for the armed services are proportionately small enough not to force prices out of hand, if the civilian economy were to continue its normal way. But businessmen and consumers are reacting in panicky fashion. There may be slightly more justification for executives who now try to protect their businesses by increasing their stockpiles abnormally than for housewives who try to get ahead of other sugar hoarders. But the effect is similar.

Workers, too, who with present prices cannot live much beyond a decent margin of subsistence, American style, can hardly be blamed for seeking a new round of wage increases to anticipate controls. And so, from every direction the pressures are mounting to thrust prices out of hand. The only way to prevent inflation of a ruinous sort is a series of strong controls.

Then, take present and future military needs. Stockpiles of essential raw materials (now subject to panicky civilian buying) are insufficient for the carrying out of a war of any duration. Months are also required for the production of the new weapons that are needed. For instance, it will be nine months before the first tank is completed at the Cleveland Cadillac plant; it will take 30 months to bring the American air force up to 69 fighting groups. Delays would be fatal.

Convinced of the Russian impulsion toward world domination, the United States has embarked on the policy of building areas of strength wherever aggression is likely. Our military effort and the mobilization to support it have barely begun. Regardless of the outcome of the present Korean battle, we are determined to build up enough military strength effectively, if possible, to discourage Russia and her satellites from further attempts at expansion by force of arms. To do all this, and to supply allied nations with sufficient defensive armament, will make such inroads on the American economy that the full range of wartime controls is inevitable.

THE present Truman program of higher taxes and bond sales, curbs on mortgage, instalment and commodity credits, restrictions on loans for non-war purposes, is insufficient. To prevent another sharp spiral of inflation and to speed the rearmament required, the additional controls demanded by Mr. Baruch are needed. Moreover wage, price and rent controls — and even rationing—should be mandatory rather than standby. Otherwise the unpatriotic and the unscrupulous will utilize the interval at the expense of their fellows further to disjoint the American economy, create unnecessary shortages of critical

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

• THIS WEEK •

Week by Week 427

Jimmy Roosevelt's Challenge
by Harry W. Flannery 431

A Conservative Replies
by Peter Viereck 433

Chile's Social Unrest
by Eduardo Frei 435

Communications 436

The Screen
by Philip T. Hartung 436

Of Note 437

This Time and Violence
by Serge Hughes 438

Books 440

Editor: Edward S. Skillin
Contributing Editor: Philip Burnham
Managing Editor: Edward F. Meagher
Feature Editor: John Cogley
Assistant Editor: William Pfaff

Associate Editors
John C. Cort, Anne Fremantle, Gregory Smith
Cinema: Philip T. Hartung
Theatre: Walter Kerr

Advertising Manager: John Brubaker

• NEXT WEEK •

In "Stockholm and Detroit" FRANCIS DOWNING reports that 550 officers of the Ford local have had to sign the United Auto Workers' own non-Communist affidavit.

A promise not to circulate Soviet petitions is part of this affidavit. Of the Stockholm peace petition, Mr. Downing says: "Much more, of course, is at stake here than the seeking of names or the giving of them for the support of a false and wicked thing called a peace pledge. But it is worth observing, nevertheless, that the Stockholm petition is an instrument of aggression."

materials and impede the building of the defenses of the free peoples of the world.

It is impossible to view light-heartedly all the regimentation that this will involve. It is likewise impossible to ignore its potentially provocative effect. But these are not times when we can afford to hang on to "business as usual," or even to pin our faith on individual patriotism and voluntary controls, up to the last possible moment.

Republicanism vs. Conservatism

MR. PETER VIERECK'S article in this issue is an expression of a concern felt by many men in this eighteenth year of Democratic Party rule in Washington. The fact is that for the last two decades this country has had only one party capable of electing a president. And there are no very convincing signs that this situation is due to change.

One party rule over an extended period does not of necessity carry with it mortal danger—but it does carry with it a tendency towards inefficiency, and an instinctive self-intrenchment. Most important, it brings with it an intellectual lethargy. The Democrats' recent victories have not come so much from startlingly brilliant solutions to our political and economic problems, as from the poverty of opposition.

There is a factor in the Republican impotency which Mr. Viereck touches upon in his article and in the *New Leader* article which brought about this exchange. It seems to us to be at the root of Guy Gabrielson's problems.

The Republican Party is not a conservative party, it is a business party. It has been a business party for the lifetime of the modern voter. It is conservative because a kind of conservatism (and often, of reaction) appears to serve the interests of the business community. Its opposition to the policies of the Administration does not arise from the ideals and principles of conservatism on the Viereck model.

Mr. Viereck defines the conservative as one whose humanitarianism is based upon ethics rather than Marxist materialism — a definition that makes a lot of people more "conservative" than they had suspected. If this *were* the kind of conservatism which sets the policy of the GOP, then we and Mr. Viereck would feel better about the health of the republic.

"Republican Advance," the new "progressive" Republican organization which favors social re-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

form without extended government control, is indeed a hopeful development on the American political Right. But Republican Advance has a steep hill to advance upon. In the July 31 *Newsweek* Mr. Raymond Moley lifts an eyebrow and says: "The belief prevails in the minds of several sharp political observers in Washington that the so-called Republican Advance is a part of a general plan inspired by the left-wing Americans for Democratic Action to infiltrate both major parties with promoters of more and more government and less and less personal liberty." Mr. Moley's rejection of Republican Advance is no less positive than that of the Old Guard. And anarchists or not, the Old Guard runs the Republican Party.

Persona Non Grata

WHAT the Belgians have been calling the "royal question" might better have been called "the Leopold question." None of the principal parties there, with the exception of the Communists, has been against retaining the institution of monarchy in at least the same limited capacity it has in England. When the predominately Catholic Social Christian Party won a slim majority in the last election and brought Leopold back on the strength of this victory, about 45 per cent of the people, mainly Socialists, objected to Leopold personally, not to the idea of restoring the monarchy.

So a compromise was always within reach. The opposition was always willing to accept Leopold's abdication in favor of his son, Baudouin. Leopold and the Social Christians, who could all along plainly see that he was not wanted by almost half the Belgians, nevertheless chose to risk civil war before compromising.

It must be said, in fairness to the Leopoldists, that Leopold's restoration came only after the will of the majority had been democratically expressed in his favor and that the Socialists, in churning up illegal strikes and civil violence, defied the moral and lawful authority of a democratic state in order to get their way. But it seems to us that this happened because Leopold, and the all-Catholic Social Christian cabinet now in power, invited trouble by trying to force their will unreasonably on a large and worthy minority whose opposition, on the whole, was not motivated by sinister intentions. It was, then, a case of legal force being met by illegal force.

This is all the more regrettable, given the fine record of cooperation in the past among Catholic and non-Catholic socialists, liberals and monarchists in shaping Belgium's social democracy. The incident demonstrates again that force of any kind as a method of persuasion, whether in politics or in matters of conscience, only tends to propagate itself and to end in violence.

Life Has Never Been So Good

PERHAPS *Life's* editors have been going over their circulation and advertising figures lately. That might explain their conviction that 1945-1950 was "the most bountiful five year period in U. S. history."

But there must also be deeper reasons for the choice of highlights in the national panorama which *Life* so glowingly contemplates in retrospect in its July 31 issue. Here is a short list. Americans have built four million new homes. Thousands of sprawling ranch houses have gone up in what had once been open country. Flocking to the suburbs, people have taken to living in the sun. "The two-car family was becoming a commonplace." "Hundreds of new Diesel engines . . . rocketed back and forth over the rebuilt tracks of the world's biggest and best railway system." Americans "began to think of air-conditioning and sound-proofing as necessities, not luxuries."

Life does not ignore that new drugs have "made human life far less hazardous than before." It duly notes gains in race and labor relations, progress in the arts, national growth in political maturity and the increasing number of citizens admitting affiliation to religious bodies.

This parade of American accomplishments may well serve as the morale builder *Life's* editors intended. But it would be interesting to compare it for content and intensity with what the Soviets would say that they themselves had accomplished in the period between the wars.

Eleventh Hour

WHEN the North Korean Communists crossed the 38th parallel, one of the first things they did was to confiscate the land held by the large farm owners and to parcel it out to the peasants. The technique is a familiar one among the Asian Communists. In righting an obvious social wrong, they are able to pose as friends of the people while slipping a knife in their backs.

Now it so happens that our own land reform

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

program in South Korea was progressing nicely. These are the figures: when we first went into Korea, 70 per cent of the farmers were tenants, 30 per cent owned land; by the time the Communists struck, 55 per cent owned land; under the provisions of the reform program to have been continued this summer, 90 per cent of the South Korean farmers would have been land owners. All this, it should be added, was being directed by a freely-elected Assembly.

In the propaganda war, the Communists will doubtless come off as the champion land reformers in Korea. Yet it would be wrong for us to credit this simply to skillful propaganda. The truth of the matter is that the Communists have had a very definite policy in Asia for a long time and land reform has been a big and popular part of their program.

The one thing we have not had, and do not have, is a policy in Asia. We have not yet followed up our decision in Korea — which was gratefully received by the non-Communist Asiatics—with a clear declaration of policy, saying in unmistakable terms what we are trying to do in Asia. One reason, of course, is that we do not know ourselves.

If we believe in land reform, in freely-elected local governments, and in Asia-for-the-Asiatics, then we should say so and draw together the Asiatics who believe in these things. Mr. Acheson has said that he fears that if we try to organize the non-Communists in Asia under some such definite program, our motives would be construed as imperialistic. For that reason, we kept hands off the conference two months ago among the non-Communist Asiatic leaders in the Philippines.

Times have changed since then. And time has been running out since then. Now—when it has been made clear to all the free world what Russia's intentions really are in Asia—is the time for us to take the initiative and to confer immediately with the free Asiatic leaders in the hope of enunciating a definite program to save what is left of Asia, before it is altogether too late.

Mr. Malik Returns

RUSSIA came back. That much was at least a backhanded compliment to the United Nations' ability to act, and its moral influence in acting. Russia's return, at this writing, appears almost certainly to be going to result in a stalemate over the admission of Communist China, and over the American resolution that condemns North Korea and, by implication, the Soviet Union for its aid to the North Koreans.

The American resolution, marvelously timed and possibly foreshadowing a new, gloves-off American program, took the show away from Mr. Malik at the beginning, and the unanimity of the Western nations limits his role this session to that of obstruction—a role that is frustrating to all involved. What Mr. Malik may have occasion to obstruct, beyond the American resolution, is completely a matter of speculation. One frighteningly reasonable speculation is that Mr. Malik is going to run interference for future Soviet aggression.

If the Soviets choose to probe in some other area, the free nations will act again as they did in Korea. They will have to act as they did in Korea. And if they do not have Security Council authorization, they may very well be able to win a moral authorization that can be made to italicize the Soviet Union's bad faith. If any future collective action is demanded, the General Assembly of the United Nations should be asked to express the conscience of the world. A majority vote of support there would have no legal authority, but such an expression would salvage from the Soviets that which was the real authority for the United Nations Korean action.

The Last Civilians

AMONG the laudable efforts to confine the effects of modern war, the Geneva Zones plan appears to be outstanding. The idea, which has recently developed at the seat of the League of Nations, is to build in advance a number of large refugee camps outside the world's major cities. The areas would be clearly marked; the marking would be a white circle or rectangle crossed by two parallel slanting bars. The camps would be maintained on a skeleton basis during peace times. Special decontamination personnel, wearing an official insignia, would be recruited and trained for atomic and bacteriological detection. Plans for evacuation to these centers would be drawn up and held in readiness.

And who would be entitled to seek refuge in such camps once war has broken out? Who are considered to be the world's remaining civilians? The International Association of Geneva Zones has the following on its list: children, pregnant mothers, the homeless, invalids and aged persons. Only these would be entitled to special haven when their cities are threatened with destruction.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Jimmy Roosevelt's Challenge

The stakes are high in California and the odds favor Warren two to one.

By HARRY W. FLANNERY

JIMMY ROOSEVELT has a fight on his hands. Whether he becomes the next governor of California or whether Earl Warren is elected to another term depends on whether Jimmy can overcome his opponent's lead of almost 750,000 votes. That's a sizable majority, since the oldest son of the late President amassed a total of only a little more than a million votes in the cross-filing primary. He must somehow almost double his vote this November.

The Roosevelt headquarters realizes this is a formidable task. The press of California will be almost solidly against him. Most of them while quoting Warren will ignore Roosevelt's statements. Radio and television, which cost money, will reach those who are politically alert, but the great masses will switch to entertainment. Warren, with more finances, will also have the advantages in the use of billboards and pamphlets.

What's more, Warren is a strong candidate. He appeals to many liberals who say he has been a friend of labor and he has espoused such proposals as health insurance and a Fair Employment Practices Commission, and has not been afraid to speak out on controversial issues such as the University of California loyalty oath program. He sharply criticized it. During the warm-up days of the campaign last year, there were even predictions that the AFL, at least the Teamsters, would back Warren.

Warren also will get the conservative vote. This will be partly because it has nowhere else to go, partly because the reactionary elements mortally hate and fear any Roosevelt and also because many believe Warren is safe, though he may now and then demonstrate that he's a clever politician.

Warren's pay-as-you-go policy has been the main means of keeping the tax-conscious citizens in line. No Warren statement is complete without mention of a balanced budget in each of the seven years he has been in office. This is always followed by an expressed determination to see that this remains so.

Warren also draws votes because he has national stature. Californians say he is the man who should have headed the Republican ticket in 1948, instead of tagging along behind Dewey. The results, they say, might then have been much different.

Further, since the cross-filing system enabled Warren to be nominated on both the Republican and Democratic tickets in 1946, he has been able to campaign as if he were not the candidate of a party, but, as he puts it, "the governor for all the Californians." Unlike some other incumbents who have studiously avoided admission of party affiliation, so they could mislead that great majority of voters who do not understand cross-filing, Warren has admitted he is a Republican.

It will not be easy for Roosevelt to defeat Warren. Even the Korean fighting aids incumbents, taking the headlines from politics.

★

TO MEET the Warren appeal to the liberals, Roosevelt has pointed out that the Governor may have given lip service to enactment of such measures as FEPC and health insurance, but he has also seen to it that the legislature, despite its being Republican, did not pass any such laws. In one FEPC instance, his own party leader helped kill the bill in committee.

During the first months of 1950, growing unemployment in California, with the jobless twice the national average, gave Roosevelt an opportunity for an appeal to at least some segments of the working population. Jimmy declared Warren had done no more about the situation than call another conference, as he had previously done on crime, housing and other state problems. Roosevelt pointed out that unemployment was ignored at the special session of the legislature early this year, despite its seriousness.

An improved employment situation during the final months of the campaign weakened the effect of this point. The Korean fighting has now eliminated it entirely as an election issue.

The two other main appeals in the Roosevelt primary campaign were on housing and school needs. Roosevelt headquarters statisticians figured 104,000 families in California were without

HARRY W. FLANNERY *is a veteran newspaperman and radio correspondent, formerly Berlin correspondent for the Columbia Broadcasting System. He is now active in television-news in California.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

homes. They were doubled up with relatives, living in tents, trailer camps or elsewhere. In addition, Roosevelt said, 90,000 California families were living in temporary housing units, 400,000 were living in sub-standard homes, in need of major repairs or lacking adequate sanitation facilities.

Despite this situation, said the Democratic candidate, "not one significant bit of housing legislation has come out of Sacramento."

This was not a complete statement of the situation. California had loaned over a hundred million dollars to veterans for the purchase of homes and farms and passed an Urban Redevelopment Act to help cities in slum clearance. However California had not followed the example of many other states in undertaking programs for public housing, even though the situation in California, growing faster than any other state in the union, has been admittedly critical.

★

ON EDUCATION needs, Roosevelt blamed conditions—over-crowded schools, half-day sessions and an insufficient number of properly qualified teachers—on Warren's failure to make plans to meet obviously increasing demands on the system. There are even children "in the ninth grade in California," said Roosevelt, "who have never attended a full-day school session in their lives."

Warren's reason for his cuts in the 1946, '47 and '48 school appropriations has been invariably the same. After the session ended last year, he said: "Our state budget for the coming year is thoroughly in balance. I made it clear to the legislature early in the year that I would not sign any appropriation bills for which the money was not available. I have carried out that promise. We are free of debt and we have a 'rainy-day' fund of $75 million to protect us against being thrown financially off balance by a recession and sudden decline in revenues."

The constant theme of Warren's attack on Roosevelt has been that his opponent promises everything. He acts, says Warren, as if he were a magician. It also has been charged that Roosevelt is a carpet-bagger who does not have the experience of an old-hand like Warren.

In reply, Jimmy points out that he came to California in 1938, eleven years ago. That's long enough, according to a standard California joke, to make anyone a native.

On governmental experience, Jimmy refers to the years he spent with his father in charge of liaison affairs between government departments, and he points out that one of California's greatest governors, Hiram Johnson, came into office without governmental or legislative background.

ROOSEVELT'S showing in the primaries was affected by the fact that 68 per cent of the registered Republicans voted, while only 54 per cent of the registered Democrats turned out. A certain percentage of the Democrats were never able to forgive Jimmy for having been a leader of the "Eisenhower for President" move in the last national convention. Most used this incident to justify their opposition to a man they considered too liberal and whom they characterized as not dependable.

In any case, it's argued the Democrats cannot hope to regain a place in the California sun unless the various elements of the party begin to work together in the county and state committees and in the campaigns.

Jimmy Roosevelt goes into the election campaign better qualified as a politician than he was when the primary began. During the early part of the primary, he made good speeches. He has an easy facility with words. They roll out smoothly in good sentences. He has poise, never gives an impression of doubt about a subject, is never hurried. The fact that his voice, especially over the radio, when you don't see his tall, gangling form, is reminiscent of Franklin D., doesn't lessen the effectiveness.

His first campaign talks were listened to with close attention. They were heartily applauded. But they failed to reach the hearts of the listeners. During the last two months of the campaign, Jimmy got to the people through, among other things, his increased understanding of their interests as learned in street corner talks.

The street corner meetings took advantage of natural curiosity. Many came to see what a Roosevelt looks like and talks like. Others were drawn as they would be to any big bus rolling by, blaring stirring marches. An estimated three thousand students gathered at the noon hour when the giant trailer bus pulled alongside a curb on the campus of the University of Southern California. Most of the young men and women at USC are reputedly conservative in their politics.

The first few words of the preliminary talks made it plain that at least one group of the assembled students, ranged on the right, were there to enjoy themselves. The first mention of the name, Democrat, brought boos. A reference to "reactionary Republicans" brought cheers.

When Roosevelt himself appeared, grinning broadly, laughs and jeers predominated over scattered applause. Before talking, Jimmy waited it out, never losing his big smile.

★

ONE student asked if Roosevelt was for Socialized Medicine. His reply to this question was typical:

"You and I, all of us, believe in insurance," he

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

began. "Insurance is a good old American institution. We use it to protect families when the wage earner dies. It helps us have something laid by for old age, for the education of our children, and in case our automobile is in an accident. We use insurance to protect ourselves in case of loss by theft and fire. We've begun to use it to help us get by if we lose our jobs.

"One other thing strikes down families—sickness. A child may be struck down with appendicitis. Mother or father may have to be rushed to the hospital. The cost of doctor's calls, of operations, hospital rooms and service, are all too often too heavy to bear. Some of us delay going to the doctor or dentist because we can't afford it, we say. Now—if we had health insurance. . . ."

When Roosevelt was asked about his stand on the Barden Bill, he began by saying: "None of us believes in discrimination. You don't, I know. We believe every child has a right to be treated the same no matter what his background, his color, his national origin, his religion. None of us would say that in so far as health services, free lunches and bus transportation are concerned, that any American child should be discriminated against. . . ."

An inevitable question was whether James Roosevelt was trading on the name of his father.

" I must admit," he replied, "that my father's name is an advantage. I'm very proud I have it. But it's a disadvantage, too. My father's name and the reputation made by him and by my mother put me in a different position than if my name were Jones. I have a serious responsibility. And let me tell you I shall do my best to live up to that responsibility."

I was with Roosevelt on this visit to the USC campus. I remember the strength and length of the applause that finished the questions. Afterward, as Roosevelt stepped from the back platform of the trailer into the crowd, I talked with some of the young men and women, too.

"I have to admit," said one student, "that he's got the answers. He grows on you. I came here against him, but I'm not so sure now."

Jimmy Roosevelt has come through the first round, the primary, a tough one in cross-filing California. He goes into the current round with the odds almost two to one against him. But he will be in there punching.

As everyone, including Jimmy knows, much more is at stake in November in California than the governorship of the state. If the 1948 running mate of New York's Tom Dewey wins, Earl Warren will have won national consideration to head the 1952 GOP ticket. If Jimmy wins, another Roosevelt, in the second largest state in the union, will have been the one to gain national stature.

A Conservative Replies

By PETER VIERECK

THIS article is written in response to Francis Downing's column of July 28 entitled, "Who Invented Statism?" Mr. Downing wrote that he did not believe it to be true—as Professor Viereck had said previously—that there is greater danger of statism coming from the left than from the right. Mr. Viereck, who wants a progressive conservatism as a check on the decline of personal liberty in society, clarifies his position here, asking for the cooperation of progressives from both the left and right.—THE EDITORS.

I WAS honored beyond my deserts when so brilliant a political analyst as Francis Downing devoted his column of July 28 to criticizing my book *Conservatism Revisited* and to my *New Leader* article of July 1 on "The Statist Line." Had he also mentioned my pre-war book *Metapolitics: From The Romantics to Hitler,* warning isolationist Americans against the fascist right, he would not have made so much of whether I'm more against right or left tyranny. I'm against both; so is he; we agree on fundamentals.

Likewise I agree when he says, "What Viereck calls 'the humanist conservative' is not writing Republican literature these days." My *Conservatism Revisited* and my article attacked Old Guard Republicans—the irresponsible McCarthys, the isolationist McCormicks—for not following the social reform and internationalism of the British Conservative Party, as represented by the minimum-wage laws and European-mindedness of Disraeli and Churchill.

Many Republican self-styled "conservatives" are really—in the economic field—laisser faire anarchists. Of course, they'd loathe being called "anarchists," just as Mr. Downing may loathe being told that his splendid humanitarianism, being based on ethics instead of Marxist materialism, is sheer "Toryism," in the tradition of the arch-conservative 7th Earl of Shaftesbury, who, against liberal Whig opposition, introduced factory inspection and ended slavery. I respectfully petition Mr. Downing to devote his next column not to the hopeless Old Guard anarchists but to the hopeful Republican Advance group of August

PETER VIERECK *is a political writer and poet. His books include "Conservatism Revisited," and the recently published collection of poems, "Strike Through the Mask."*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Heckscher, Arthur Goldsmith, Senators Morse and Ives, Representatives Javits and Case, etc. Favoring social reform without socialist statism, such leaders conserve the western free heritage rather than mere economic privileges. Whether they call themselves liberals or conservatives or XYZ, I'll vote for such wherever I can spot them, whether on Republican or Democrat tickets.

★

MY GREATER stress on leftist tyranny today, is based on the fact that Soviet tyranny does threaten to conquer the world. Franco tyranny, though detestable, does not. Neither does the Australian Conservative Party, though its loosely-worded anti-Red laws potentially threaten civil liberties (whether more than potentially, is unclear). In 1938 the main threat to freedom came not from the left but from the right, including not only fascists but, I admit, Conservative appeasers who followed Chamberlain rather than the great anti-fascist Conservatives Churchill, Eden, and Duff Cooper. Yet in 1950, Mr. Downing's Australian distractions (though to be castigated) must not prevent us from keeping our eye on the ball. The "ball" is the imminent Soviet Pearl Harbor against Belgrade, Berlin, Rome, or New York, which may strike any week now, any day, any hour. I stressed the greater leftist threat to combat that influential kind of confused liberal who, though despising Stalin, spends so much energy criticizing only our own faults—the undoubted injustices of Down South, or Australia, or Rhee's Korea—that he becomes, in effect, a Wallaceite or appeaser. Meanwhile, Lord Acton's familiar warning against "power" epitomizes the danger of the Labor Party's statism and nationalization.

★

MR. DOWNING raises the question of what makes a Vital Center possible. A Vital Center—that is, a healthy balanced democracy—exists when moderates of right and left prefer working with each other to working with extremists of their own respective camps. Then democratic capitalists and democratic socialists will unite equally against fascists and communists. A polarized society—an unhealthy democracy like France in the 1930's—exists when liberals and socialists join Popular Fronts with Communists as tools of a Stalin, while capitalists and conservatives join with reactionary Pétains as tools of a Hitler. The prerequisite for a Vital Center is that the honest liberalism of the great Mill tradition and the honest conservatism of the great Burke tradition each knows the need for the other, each knowing that a car needs both brakes and gas, and both cooperating in parliamentary fashion against the unparliamentary radicalism of right or left extremes.

In the next British election, Britain's welfare requires that the Conservative and Liberal Parties coalesce into a single Party, led to victory by Winston Churchill who has belonged to both, and cooperating in a benevolent neutrality with that large moderate part of the Labor Party which is getting fed up with statism and nationalization of industry. A Labor premier is undesirable today because it means too much regimentation for the individualistic Anglo-Saxon tradition. But I concede that a Labor premier may become desirable in case of a hot war with Russia, because war means regimentation in any case and because it would counteract Russia's pseudo-"proletarian" appeal to French and Italian workers if a Labor Party workingman were premier of an anti-Soviet England.

It would be interesting to have a brilliant liberal like Arthur Schlesinger, Jr., inventor of the term Vital Center, speak for himself in this COMMONWEAL forum on that subject. After all, the term is his baby. But he may find—as Marx found when he said, "Je ne suis pas Marxiste"—that babies grow out of parental control and become more monstrous or more saint-like than intended. Perhaps he will partly disagree with both Mr. Downing's and my use of the Vital Center term we have both kidnaped from him, or have all three learned from Yeats' *Second Coming* (to quote the epigraph on the title page of his book *Vital Center* and my prewar book *Metapolitics*):

> Things fall apart; the centre will not hold;
> Mere anarchy is loosed upon the world . . .
> The best lack all conviction, while the worst
> Are full of passionate intensity.

★

I'LL AGREE with Mr. Downing's charge that *Conservatism Revisited* espouses an impractical "romantic dream," provided he'll agree that liberals, radicals, Protestants, and Catholics equally fail to practice their dreams. What my book defines as the Christian-Judaic-Hellenic heritage of humanistic conservatism, is a dream to strive toward, never wholly attainable. In saying conservatives can't live up to these ideals, he merely restates what Catholics call Original Sin, Freudians the Id, and Protestants the Old Nick. Let him stress the gap between St. Francis and Franco; Marx and Stalin's labor camps; conservatism and Chamberlain's Munich Pact. But let him beware of letting this stress play into the hands of America's appalling anti-intellectualism and materialism, its Philistine contempt for "mere" theory and idealism. "Give me a strong enough dream" (to paraphrase Archimedes) "and I can move the world."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FROM SOUTH AMERICA

Chile's Social Unrest

RECENTLY Chile has been shaken by a series of social conflicts resulting in strikes that have paralyzed the production of copper and nitrates. It is well known that the greatest copper reserves in the world are located here and that Chile is practically the only land which possesses nitrates in their natural state. Until it was discovered that nitrates could be produced synthetically, our country had a monopoly which brought her revenues of tremendous importance.

Copper mining is in the hands of such North American companies as Anaconda and Braden, who control almost all its production here. The mining which is carried on under national auspices is small. It has confined itself to the first step in the process; up to now Chilean companies have sold the ore they mined to concerns that send it abroad for smelting. With nitrates the situation is quite similar, since production is controlled by the Lautaro and Anglo-Chilean concerns (also North American), who account for two-thirds of the production and a third of the men employed.

With nitrates the status has somewhat changed, since there has been created by law a Corporation which brings together all producers and is under the control of the Chilean State. It fixes production quotas and at the same time sets up a schedule for sales and competition in the world market—controls which are not applied to the copper mined in Chile, which is not processed here but sent in great quantities to the United States and Europe, where it is refined for industrial purposes. In regard to this metal there is no State intervention, and, as has often been remarked in American periodicals, the number of companies controlling copper production, processing and marketing becomes smaller and smaller.

★

IT IS IN these large mining centers that the Chilean working class has attained the most developed consciousness of its own strength and the best disciplined organization. That is due to various causes quite easy to explain.

At the turn of the century Chile kept on supporting herself basically through her agricultural activity; large haciendas, or plantations, were worked by "tenants" and "peons" who lived under a patriarchal, if not a feudal, set-up. The owner ruled over his lands in a paternal fashion and these workers, living with their families and dispersed over large areas, with the traditional conservatism of the agrarian class, never rebelled against their lot. They were, and are, meek and tranquil, and the effects of the socio-economic transformations which the world is undergoing reached them in a very attenuated form.

How different is the situation in those large copper and nitrate mining centers in the North and in the coal mines of the South! The boldest and most adventurous workers abandoned the fields, attracted by the illusion of the higher wages which mining offered. And naturally labor unions sprang up in places where the population was concentrated. The mining centers located in the interior had to build encampments where as many as 10,000 men lived together—as in the great copper center of Chuquicamata or in the nitrate works belonging to the companies controlled by the Guggenheims (called María Elena and Pedro de Valdivia) or with the 20,000 coal miners at Lota.

The very harshness of the work under arduous climatic conditions, the violent and at times bloody social struggles of the past, the terrible living conditions—which today are remedied in great part—all give these laborers an attitude which is markedly belligerent, while Communist elements dominate among the leaders. That is why the most desperate social conflicts occur among these miners.

★

VERY recently a new wave of strikes has flared up in this region. They are due in the first place to the inflation which the country has been undergoing and the resulting rise in the cost of living. The workers demand better conditions in their contracts—which has led to conflicts at times legal and at others illegal. Beside the social injustice that brought about the strikes, there was the leadership of the Communist elements who directed the unions in these battles with great boldness and with an ability to lead the workers.

The same situation occurs in industry today, for in the last twenty years Chile has undergone a rapid transformation, bringing industry to a prominent position in the national economy.

These conditions among the workers obviously create serious problems for the future. Copper and nitrates are materials which are essential for the democracies, especially if international tension increases. The maintenance of the democratic system is likewise essential for Pan American cooperation. What is the way out? That is the question which weighs heavily with men who take responsibility in this country.

★

THERE is no doubt that the companies producing copper and nitrates in Northern Chile—and certain enterprises in the center of the country—have made a real effort to improve the living conditions of the workers as far as wages and housing go. But unhappily these real improvements are limited and in general the living standard of the workers is low.

But that is not the only cause of the conflict. Here, as in France and Italy, Communist ideology has deeply penetrated the consciences of some groups of workers—

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

those who are most belligerent on the plane of social conflict. It is not only an economic problem; it is also the human problem, a problem of faith. It is curious to note that in those centers where, comparatively, the living conditions are best, Communism is strongest. That is because there is also a spiritual factor. It is not only through better wages that the present tension can be overcome. It is necessary to supplant the Communist conception of man and of society with another which, with equal vigor, espouses a program and a human destiny that are different.

We do not know whether the ideological problem has great importance in the development of labor unions in the United States, but it is clear that in this country, where politics are greatly influenced by European events and ideas, ideology plays a decisive part. It is a factor that the North American must always take into account in order to appreciate our true condition, since social conflicts here have not only economic causes but represent also a struggle which is ideological in character.

EDUARDO FREI.

Communications

"Men Without Faces"

Bronxville, N. Y.

TO THE Editors: Dr. Gurian is perhaps asking too much of Mr. Budenz when he wants him to go beyond telling the facts of deceit and cruelty in the infiltration of Communists in our country. [Review of *Men Without Faces,* COMMONWEAL, July 14]. I too in reading his new book, as in conversation with Miss Bentley, was at first a little irritated by the way they both want to speak only of methods and ways in which infiltration works. But I have concluded that it is only because they have seen the face of evil with the mask off. They know where it walks and what it looks like, and that makes them seem perhaps to harp too much on this. But after all it is the important fact for them to communicate. The rest is up to us.

I can't quite see why Mr. Budenz should be expected to moralize besides. Who doesn't know that after the Communists have gone there will still be evil and sin left? There was plenty before they came, and perhaps some of their success is due to our own sins of commission and omission.

Does Dr. Gurian want Mr. Budenz to put a mea culpa on each of his pages? It seems to me that after an intelligent and unbiased reading of his warnings of Communist terrorism, the sooner we stop listening for others to say mea culpa and begin saying it ourselves, the sooner we shall begin to get somewhere.

KATHERINE BURTON.

The Screen

HOW GREEN WAS OUR SALAD

I'M NEVER quite sure for whom films about the younger generation are made. Occasionally those with serious problems are keyed for adults, but then they fail to hold the juniors who might profit by seeing them. More often, however, movies about teen-agers talk down to the level of early teen-agers and any serious questions are so tangled up with jitter-bugging that the point is lost in the dance.

Samuel Goldwyn's bright new production, *"Our Very Own,"* really does assay some thoughtful discussion as to when an adopted child should be told she's adopted, and, if she is not told as a youngster, how should the subject be approached later. The case in question concerns a family whose eldest daughter (nicely played by Ann Blyth) is about to graduate from High School and has not yet been told that she is adopted. Her mother and father (played with warmth and sincerity by Jane Wyatt and Donald Cook) had two daughters of their own after they adopted Ann, and somehow, rather negligently failed to tell Ann of her situation. But the important thing is they loved the girls equally and always considered Ann as "our very own." Perhaps they even gave Ann more than her share of love; their own eldest daughter (Joan Evans) turns out to be quite a brat and her nasty behavior during the course of this film may be due to feelings of neglect. She makes a play for Ann's boyfriend (handsome Farley Granger, the heart-throb of many a teen-ager) and when she fails to supplant Ann in his affections, her jealousy goads her to spill the information she has just discovered about Ann's adoption.

Up to this point "Our Very Own" is handled in a pretty frothy manner. David Miller has directed the first part of F. Hugh Herbert's script as if it were the plot of a musical comedy—complete with gags, dance interludes and inconsequential chit-chat. The piece takes a sudden turn when Ann is shocked by her sister's cruel announcement. Her parents rally to soften the blow, but she will not be consoled. She hunts up her real mother (Ann Dvorak giving one of those realistic performances that stand out so effectively from all the sentimental goo) and learns a few bitter lessons about life. Ann comes through all right, however, and shortly before the sweet finale, she delivers a commencement address (about citizenship—by birth and adoption) that should moisten every eye in the house.

Actually the subject matter in "Our Very Own" is quite interesting and if Mr. Goldwyn hadn't given his picture such a slick treatment (with the usual too-pretty cast and Lee Garmes' too perfect photography) we might have accepted it as an honest portrait of a ticklish problem. As it now stands the sugar coating may sicken you before you ever get to the pill. And teen-agers will

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

probably be so enraptured by the romance between Ann and Farley that they won't see anything else.

★

HAVING used up all my sweet adjectives, I have nothing left for *"Peggy,"* a Technicolored confection about college people that is so cloying that even preteen-agers might consider it an insult. The jumbled plot has to do with the daughters of a professor who hates football players. One of the girls (Diana Lynn) is secretly married to a fullback, and the other (Barbara Lawrence) loves a man who's dating her married sister. Besides having the usual cliche jokes about expectant mothers, the script gives Charles Coburn a chance to ham it up as the bad-tempered father, and Charlotte Greenwood a chance to chase Charles. Although the picture has real shots of the Rose Queen parade, it has no other relation to reality, and the younger generation might full well resent its implications.

I suspect that *"The Happy Years"* is one of those films *about* youngsters *for* oldsters. Based on Owen Johnson's famous Lawrenceville stories, it follows the school-days of young John Humperdink Stover (a character whose later exploits at Yale may be more familiar to you). Dink, who is expertly played by Dean Stockwell, is an incorrigible varmint—both at home and at Lawrenceville; and while his pranks are extremely amusing, the thing that makes this picture adult is its carefully delineated characterization and its interesting development of the man out of the boy. Although well named "The Happy Years" are not particularly happy for the boy who is suffering through them and has to learn the meaning of group spirit and that teachers are not necessarily enemies. The teacher who does most for Dink in setting him straight on manly young feet is The Old Roman, portrayed by Leo G. Carroll in a practically perfect performance which I hope is not overlooked next time Oscars are dished out. Producer Carey Wilson and Director William A. Wellman also deserve a hand for keeping this movie from getting too sentimental but still allowing it to have a warm turn-of-the-century glow. Today's youngsters may enjoy "The Happy Years" just to see how their elders once carried on; but boys over 50 will love every nostalgic minute of this film.

★

WHEN it comes to recommending movies for young people, I am usually at a loss; but it seems to me that Walt Disney's new production of *"Treasure Island"* should be a natural for young teen-agers. The Stevenson story gets pretty gory at times, but it's all done with an obvious bravado that should keep audiences on the edge of their chairs. Bobby Driscoll plays Jim Hawkins with wide-eyed wonder; and Robert Newton gives his all, with appropriate touches of ham, to the meaty Long John Silver role. Some good Technicolor photography adds to the theatrical effects. If your kids aren't too timid, they may really enjoy all this blood and thunder and yo-ho-ho.

There's no doubt in my mind that they and you will enjoy a 32-minute Disney short called *"Beaver Valley."* This is an expertly-made nature film (not drawings) about wild animal life up in the mountains. You'll probably find that beavers and frogs and hawks and otters and other birds and beasts can be even more interesting than actors. Make "Beaver Valley" a must on your list for you and the kids.

PHILIP T. HARTUNG.

Of Note

Voyages of Discovery

THE MONTH for July (114 Mount Street, London, W.1.) contains an article, "Philosophical Pluralism and Catholic Orthodoxy," by the Rev. M. C. D'Arcy, S.J. The article is a result of a discussion which has been carried on recently in France, and which was summarized in the spring issue of *Thought*. Father D'Arcy concludes his article in this way:

> . . . if the subject matter of theology be the mysteries of faith and the Church alone the interpreter of those mysteries, if our knowledge of the great themes of Revelation be through symbols and analogies, and if philosophy be such a humble, if faithful, servant of divine truth, then it seems that the best way of approaching this question of Philosophical Pluralism and Orthodoxy is not through disputes over systems and the absolute claims of one or another. The way is ever open to the stars and meditation on ancient and divine truth must ever reveal what is fresh. The appropriate method is to soak oneself in the dogmas of the Church and in the thought of its best thinkers and then humbly and courageously to venture out on a voyage of discovery. There goes always with the passion for truth a discriminating power which is superior to the mere reception of what is handed on in philosophy. No one, I think, can have contact with a great and genuine thinker without learning something from him. They give us further insights into what we had taken for granted and they make us realize how much more there is to be seen than we had dreamt of in our philosophy. This is the normal way in which knowledge advances. History has shown that in the past Catholic thinkers have been too ready to assume as certain what later science and research have demolished. New fields have been opened in logic and psychology, as well as in the physical and biological sciences, and it may not be a sufficient answer to say that these can be incorporated without any modification into the system of philosophy most dear to us. To take but one example, the laws of every country within the Christian orbit have been changed sensibly within

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the last hundred years in favor of human freedom and the exercise of personality. Literature by way of the novel and biography, as well as by researches in psychology, have enlarged for us the significance of what human beings mean to each other. The place of love in knowledge and in faith has raised new problems, and these new problems have their counterpart in new interpretations of movements of thought, social, literary and religious in the pages of history. It is not beyond credence that another system of philosophy should be devised based on personality and human relationships and love, and drawing its inspiration from man's relation to God and the primal relationship of Persons in the Holy Trinity.

Korean Catholicism

A CURRENT newsletter of the Saint Columban's Foreign Mission Society (Saint Columban's, Nebraska) gives some information on the Church in Korea. This is part of a report by Father Donal O'Mahony:

> Korea is unusual in many things, but perhaps unique in this: if you dig into the pedigree of traditionally Catholic families, it will not be long before you light on the name of a martyr for the faith. The history of the Church during the first hundred years (1784-1884) of its existence there is one of uninterrupted persecution. It is not unusual to run into people who claim beatified ancestors. Pope Pius XI elevated 76 Korean martyrs to the altar in 1926, and their descendants form the hard core of Catholicism in the land today.
>
> Korea is predominately pagan. Of a total population computed at 30,000,000 (13th greatest in the world), about 200,000 are Catholic, with perhaps 150,000 owing a vague and elastic allegiance to some Protestant groups. This number may seem small but it is double the Catholic figure for Japan and about 30 times that for the Scandinavian countries. . . .
>
> The largest slice of credit for the establishment and development of the Church in Korea must go to the priests of the Paris Foreign Mission. They were the only Catholic foreign missionaries in the country until the arrival of the German Benedictines of Saint Odile in 1908. These were joined by the Maryknoll Fathers in 1922, when the district around Pengyang was allocated to that society. During the next ecclesiastical reorganization, which took place in 1933, the Columban Fathers were given a mission field around Mokpo and a second prefecture around Chunchon a few years later. All told, there were about 76 foreign missionaries in Southern Korea when the present war started; 41 Columban Fathers, 8 Maryknollers, and 27 Paris Foreign Missioners. The native clergy exceeded 150, Sisters 400. . . .

This Time and Violence

By SERGE HUGHES

WITH every generation there arise preoccupations which, on being stabilized, gradually acquire the outlines of a problem. The artist, the theologian, and the scientist who impart to these still inchoate preoccupations a form, in so doing give a period a physiognomy, a certain unity. This unity is difficult to detect even with the perspective that succeeding ages may give. In our unbelievably specialized and tragic age, it is quite certain that only fragments of this unity can be discerned. Yet such is the convergence of activity on one particular problem today that there is justification for considering it characteristic of our time. For though acknowledging the difficulty of judging something so close to us, few can deny that a predominant concern of the present is with the problem of Time and Violence.

The most disparate aspects of this surround us. *Reflections on Violence,* certain periods of Picasso, *Matter and Memory, The Rite of Spring,* the plays of Pirandello. The past and resurgent popularity of the gangster movie, the "gat," "torpedo," the miles of comic strips, the weight of time on one's hands, the "action" magazines. It is an insistent preoccupation with Time and Violence. In America, this concern has been recorded and variously interpreted, perhaps more than through any other medium, in the novel.

★

A RECENT study of the novel of these years, *The Novel of Violence in America*: 1920-1950, by W. M. Frohock [Southern Methodist University Press. $3.75], contains some provoking thoughts in this regard. The contemporary novels of violence, argues Professor Frohock, fall into two categories: the novel of erosion and the novel of violence proper. The former, represented by works of authors such as Wolfe and Dos Passos, express the anger and futility of man swept and lost in the flow of time; the latter, the novels of Hemingway, Steinbeck and others, express a defiance towards Time, which culminates in violence as the only means of liberation, though it involves self-destruction. This distinction made, Professor Frohock then discusses the works of Faulkner, Cain, Farrell, and others in a number of essays of unequal value. References in the book to modern French novelists point out that the concern with violence is not a national characteristic. It is difficult, however, to understand the meaning and purpose of references to the Sartre school of Existentialists. But this is not important. What matters is that although the book is not

SERGE HUGHES *teaches literature at St. John's University in Brooklyn.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

primarily concerned with the actual problem of Time and Violence, the perception of how the two are related is a fruitful one. It suggests much.

★

THE Time of the modern novel of violence is not that of the nineteenth century. To an extent unprecedented in other periods, the present notion of Time has changed from that held in the recent past. For notwithstanding its many changes through the ages, the concept of Time in the past has been predominantly linked to the idea of an external motion, a chronology. The string on which the colors of a present, past and future were printed was something real. In the last fifty years this chronological aspect has been gradually pushed aside. From Bergson's suggestion that the time spent in waiting for a piece of sugar dropped in water to dissolve has no relation to the mathematical time spent in its dissolution, there has grown today a literature concerned with Time only as an inner tension or force. At its highest pitch this force can transform and give meaning to life. At its lowest, when that force has emptied itself, life cannot be endured and Time, like a lacerated wound, festers and brings slow death. The last decades have witnessed the feeling for Time at this low pitch, as a darkness which only Violence can dispel. So ominous is this feeling of darkness and doom that a comparison may be drawn between modern Time and the Fate of the classic Greek tragedy. In the Greek drama, however, Fate, the force which compels and finally destroys man is from without: the doom descends from above. In our time, the doom comes from within. It is in and of man.

To characterize as a distinct mark of humanity the violent gesture which puts an end to the inner erosion destroying man is to convey some sense of this fearful state. As with Time, we have a view of violence which is unique in history. For in prior times, violence was viewed consistently as an effective means to an end, usually power. Only in our day have we come to the terrible paradox that considers violence alone capable of giving to man a furtive sense of personality. In this feeling of personality which the hero can experience only at the cost of imminent death is found the meaning of the preoccupation of our age with Time and Violence.

The problem of personality is the knot that binds together the strings of Violence and Time. Violence and Time are meaningless by themselves. To a large extent most of what is termed the literature of violence is not understandable if one loses sight of the rarely enunciated but always present concern with the theme of human dignity.

★

A HINT of the connection of violence with this theme was already suggested in the realistic novel of the end of the nineteenth century. When all the vulgarity and pseudo-scientific pretensions of, say, the novels of Zola are forgotten, there remains the eloquent indignation of a man who has taken a moral stand. The best of the realistic novels had a moral passion which more than once atoned for their weaknesses, and the violence in those novels was usually linked to that moral stand. But there any resemblance between that novel and the modern novel of violence ceases. In the nineteenth century the realistic novel was concerned with the moral action of a person or group. It attacked frequently those who deprived a class or an individual of certain rights. It was never called upon to defend the very notion of person as a spiritual value. The novel of those times criticized the evil that the person could do, but did not deny the value of personality itself.

The modern novel of violence has long since passed the boundaries of this nineteenth century world. It can no longer satisfy itself with voicing the preference for the "ugly," which was actually a revolt against a meaningless idea of the "beautiful." It can no longer believe enthusiastically that evil can be abolished by changing a poor environment, or that the problem of guilt is solved by labeling it a neurosis or by placing it on one group or man. Nor can it any longer fight for a class which it feels to be exploited. Its task is to record with magnificent sensitivity the danger of the cliché as a way of life, and to detect in the rapid loss of the sense of individuality the sudden loss of the sense of personality, of being human. It is this awareness which marks the finest of these novels. Although it is not the task of the novelist to deal with the metaphysical problem of personality, his concern has brought him to the region which surrounds such problems: the religious sphere. He has come to this sphere through the terrible experience of the destruction of human values, which has culminated in the still unbelievable attempt at pure action, action devoid of rationality. Such an attempt has been depicted in literature, and has been successful in politics. It is madness. Nihilistic madness whose touch or blow the world continues to feel. In its presence, a number of novelists have recognized in Violence and Time the tragic ground on which battle is waged to preserve some last few shreds of the meaning of personality. If violence is good because it liberates, the task is to understand the value which is to be saved, if it can be saved at all, to reinterpret Time and Violence. It is this realization, regardless of the differing interpretations of this spiritual value, which gives meaning today to the works of authors as different as Kafka, Greene, and Moravia. Their works confirm the fact that the awareness of the problem is not confined to one country or one creed.

★

IT is because of the insertion of problems of a distinctly religious sphere, of common guilt, sin, and retribution, that the need is greater than ever before for a firm ideological structure for the novel, particularly in America. The dread of letting thought interfere with the spontaneity of a character has too often succeeded in reducing the hero of the novel to an animated muscle. There is need of more of the cerebral violence of Trilling's *The Middle of the Journey,* if not a downright tract like Orwell's *1984*. Already a number of modern American novelists whose work is devoid of these motives and overtones have lost meaning for us.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Once more the concept of Time seems to be changing in the art of our day, and with it the concept of violence. Time is no longer that tumultuous force which precipitates all things with it, in which a few tiny whirlpools momentarily point out the swelling of a person, a thing. Nor is it any longer the stagnant pool over which the beautiful dragonfly of remembrance may hover in poetic stillness. Time and its liberator, Violence, are now clearly emerging as two forces involved in retaining that quality which a thinker of the nineteenth century could still describe as merely "human, all too human."

Professor Frohock's point is well taken: the genre of the novel is not dead. This is a time of new horizons for that novel and the religious quest. This new stage marks the end in art of a period in which personality was nothing other than the pin-point on which the lines of law, society and government converged.

Books

The Dead Stay Young. Anna Seghers. Little, Brown. $4.

IT IS unfortunate that the term "historical novel" has been corrupted to conjure up visions of dashing cavaliers and full-bosomed wenches, for the sober new novel by Anna Seghers is actually an outstanding example of historical fiction. *The Dead Stay Young* is a panoramic portrait of Germany in the years between 1919 and 1945. It follows the lives of a disparate group of Germans—farmer, soldier, industrialist, laborer, adventurer, Communist organizer—through the upheavals of that chronically chaotic period.

A novel with such an ambitious scope is constantly in danger of falling prey to the lurking stereotype or to prosey preachment. *The Dead Stay Young* manages to avoid both perils. It is a good novel, populated by believable folk, and its political interpretation is an outgrowth rather than the substitute for literary insight.

The political events in Germany provide more than a background—they are the basis of the novel. Miss Seghers alludes to the toppling of a cabinet or the death of a political leader without the fulsome explanations of an Upton Sinclair. She assumes that the events are as familiar as the daily headlines, as much a part of living as was soup made of potato peelings or the quarrels of Socialist and Communist in the thin-walled tenements of Berlin. This elliptical allusion helps to sustain an atmosphere of immediacy, but the American reader may occasionally have to reach for a history book to find out what is going on.

To the partisans of easy theories about the Germans, to those who see them as a nation of heel-clicking militarists or as eager but deceived democrats, Miss Seghers offers little support. Each individual in the novel was faced with his own private decision as Germany edged toward Nazism. Hitler won because in the uncertain days of Weimar, he promised the things that men were yearning for—a sense of power and superiority, a restored Army, higher wages, an end to political compromise and haggling, a feeling of belonging, greater profits, national regeneration. Opposition to the Nazis was never completely crushed. The Socialist Geschke tossed into the garbage the pigs' knuckles bought with the pay raise the government granted. Hans stole out at night to plaster the walls with illegal posters. Even the wife of a Baltic landowner and an aristocratic Reichswehr officer could deplore the Storm Troopers' brutalities. But in the land of the Gestapo, fear and caution were greater forces. Even as the thousand-year Reich crumbled before the Allied armies, the lonely remnants of the opposition could not unify in revolt.

Miss Seghers, the author also of *The Seventh Cross,* was born in Germany and lived there until the rise of Hitler forced her into exile in 1933. Yet she writes of her country with a singular lack of bitterness. In her almost academic objectivity, she appears to be offering a sociological supplement to a history text-book. Her sympathies are clearly anti-Nazi, but there is no impassioned rhetoric here, no crushing zeal. Her concern is with the realities. But the very detachment of the novel and its concentration upon the whole, rather than upon individuals, detract from its literary power. Little attachment or sympathy is generated for any character. The people are real, but they are caught in the relentless sweep of history. The only heroes of *The Dead Stay Young* are the man who had the wisdom to be shot in the first chapter and the baby yet unborn in the last.

CAROL H. WEISS.

The Paschal Mystery. Louis Bouyer, Orat. Regnery. $5.

GOD knows, and the world, that much of our religious literature does not present the faith in all its depth, but this key to the Three Great Days is great theology. Learning and liveliness went into its making —Père Bouyer is at home with the Fathers of the Church, and no less with modern Catholic and non-Catholic theologians, adopting from Orthodox and Protestant authors all that is good in their works, but never on that account adapting himself to them. Amazingly versed in exegesis, archeology, the history of the liturgy, fully responsive to the liturgical spirit, he is inspired and inspiring. His work has a rare blending of an approach fully Catholic and an appeal in the best sense modern.

Easter is the day the Lord has made, "the center where all the liturgy converges and the spring whence it all flows." Every Sunday is a little Easter; even every day, with its two suns rising, on earth and on altar, is its replica. "And within each day, every instant of the sleepless life of the Church continues and renews the pasch that Our Lord had desired with such great desire to eat with His disciples," while awaiting the pasch He shall eat in His everlasting kingdom. With the infant Church, looking back to the past we exclaim: "The Lord

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is risen indeed," and turning to the future we beg: "Come Lord Jesus, come." But it is not in thought alone that the liturgy recalls and anticipates; the work of our salvation is re-newed in deed, in the holy deeds of sacrifice and sacrament; in them Christ's redemptive work is truly, though mysteriously, re-presented. The Christian religion, Père Bouyer says, is not simply a doctrine: it is a fact, an action, and an action, not of the past, but of the present; in it the past is recovered and the future draws near. This is what the Church calls—with trembling and joy breaking into the words of Christ at consecration—"the mystery of faith."

When the Church celebrates Easter, it is not as when we celebrate the memory of Washington or Bach and their rise to fame. Her union with Christ is infinitely more sublime and intimate, so that with Him she herself suffers and sorrows, rises and exults. For the ultimate end of His coming is the whole Christ: Christ Jesus the Head and we the members being one Body, in which flows His life; and the goal of the paschal feast is that we may have this life more abundantly. The Easter mystery is the mystery of His love, giving, suffering, triumphing; receiving this love, we give to Him of what we have received.

PERE BOUYER takes us through the holy triduum, giving us new eyes to watch and hearts to live every step of the great drama which reconciles earth to heaven. His presentation often surpasses that of Dom Guéranger and even of Cardinal Schuster, and deserves to become a classic. If there are inadequacies here and there, that is only to be expected in so monumental a work. Père Bouyer spares little discussion, for instance, to the Good Friday prayer for the Jews, neglecting his opportunity to correct its so frequent misinterpretation. The translator, following the Saint Andrew Missal, has unfortunately rendered it: "Let us pray for the faithless Jews," ignoring the recent studies and the decision of the Sacred Congregation of Rites which makes clear the mind of the Church: when she calls the Jews *perfidi,* she means that they are unbelieving, that is, not yet believing in Christ. But for all that, *The Paschal Mystery* is a mine rich with new things and old, and its publisher deserves our gratitude for his daring.

JOHN M. OESTERREICHER.

No Postponement: U. S. Moral Leadership and the Problem of Racial Minorities. John LaFarge, S.J. Longmans. $3.

FATHER John LaFarge has offered to the American reading public a slight volume that sets forth with exquisite clarity the fundamental problem involved in the civil rights controversy as it affects a society that is basically Christian in its structure but has only scratched the surface as regards the full power of religious faith.

The heart of the matter is contained in a nine-page chapter entitled "Love's Full Measure." Regardless of race, nationality or creed, everyone eventually comes up against the pressing Why?—why is a society so thoroughly advanced in so many technologies deficient in this matter of social justice for racial minorities? Father LaFarge explains in the neatest kind of wording that it is simply because love is not given its doctrinal recognition in our secular world, nor its practical recognition in our religious world, and in both cases it is not conceived in its full scope and majesty.

At first reading that may seem to be an over-simplified explanation, but to all who really want an answer to the problem there cannot be anything so important as knowing that at all times Christianity possesses the way to a love that is adequate and is also a complete assertion of man.

Father LaFarge reminds us that there is no category of natural rights of any human person whatsoever that can be a matter of indifference to any man, woman or child who professes belief in God and His holy law. He warns educational and welfare organizations that they are spiritually shortchanging the public if they fail to recognize that "despite the amount of religious illiteracy that prevails in this country, the ordinary citizen wants to hear religion's voice, and will listen to its demands upon his spirit of fairness and decency when these are intelligently presented to him."

THE book touches succinctly on the subjects of America's opportunity to bring practical social techniques to the world's under-developed areas through President Truman's Point Four program; the strong natural revulsion the Negro population has toward the distortions of Communism; the Catholic Interracial Movement and the theory and action phases of its interracial councils (which are inspiring chapters), and the role of organized effort.

And without even trying to answer the gradualist and the apologist in the field of racial prejudice, Father LaFarge holds up a mirror that reflects the problem of the southerner in this country in a manner that is fair and understanding and yet accepts not a shadow across the basic requirements of religious love. He merely quotes a French-Canadian journalist's remark: "Imagine three million Negroes in Canada! What a theme for an electoral campaign"; and again he observes that if several hundred thousand East Indians were to be imported into a large French industrial center, where people pride themselves on the absence of racial prejudice, and if housing were scant and if competition for employment arose, it is likely there would be manifestations similar to some in the United States. Just a fair statement of a difficult and saddening situation, without any mental muddling-through or any excuse for failure to love one's fellow man as the child of God.

But these items are all just rings around the tree's trunk. Never does the book get away from the paramount importance of a God-oriented social love as the only ultimate solution. It is a book and a theme that should be appreciated by every religious-minded person, Catholic or non-Catholic. And for the Catholic reader

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

there is a pardonable measure of pride, even though his failings as an individual in racial relations are the equal of any other group. It is pride in the fact that his ancient faith has ever contained a divine antidote for a disease of downright meanness. JOHN N. POPHAM.

Beyond Defeat. Hans Werner Richter. Putnam. $3.

IN 1943 we watched hundreds of the proud Afrika Korps march defiantly into the rather comfortable Louisiana PW stockades, and two years later we watched thousands of the pitiful Volkswehr—Hitler's last-ditch army of ten and sixty-year olds—stumble into the miserable prisoner pens set up in their ruined homeland. Many of us, with the average soldier's reluctance to think too long and too deeply on anything except his immediate interests, put aside a natural tendency to wonder whether some of these had not gone as completely mad as their rulers. Dutifully, if with varying degrees of enthusiasm, we hated them all as Nazis and enemies. Justification was easy. Official "doctrine" demanded such an attitude; more than one liberal intellectual was espousing Vansittartism ("there's no moral health in them"—meaning *all* of them), and we had seen enough of the new order to have it turn both mind and stomach.

Beyond Defeat is the story of a cross-section of the men we watched. More particularly, it is the story of those among them we forgot, or didn't want to think about, those Germans "who," as the dedication says, "opposed this war and were soldiers in it, who hated a system and yet had to fight for it, and who betrayed neither themselves, their beliefs, nor their country." Almost exclusively in harsh, authentic dialogue, apparently well-translated, it follows with a kind of relentless staccato a group of soldiers through a harrowing battle in Italy, to capture and eventual imprisonment in a Missouri camp. The anti-Nazis among them, including the obviously semi-autobiographical hero, young Gühler, have vague and hopeful ideas of America as a land of freedom even for captives, of university courses for prisoners of war, of retribution for the Hitlerites. Their disillusion is great when they find the camp dominated by unregenerated Nazis who ruled almost openly in brutal terror, beating and mauling anyone who showed a dislike for National Socialism or the Führer, even in private conversation. All this is tolerated by the genially cynical Americans who say the Geneva Convention prohibits them from interfering by force. The book ends with its bitterness unrelieved, as Gühler comments caustically on the victors' policy of "collective guilt, dried herring, and American history" as a means of re-education. "It can't always go on like this," he says, "some day we've got to get out of the whole filthy meat grinder."

As a violent protest against a policy that was partly naiveté, partly a casual betrayal of the principles of democracy, the book is arresting. As a work of art it is inconclusive and, despite the publisher's belief, quite immature. Beneath the realism, Richter shows a strong streak of sentimentalism. At one time a minor functionary of the Communist Party, and later a leader of an independent socialist movement, he betrays a characteristic attitude in implying that a politically young army, devoted primarily to winning a war of survival, could, in a couple of years, solve a problem that has puzzled generations of philosophers and social scientists.

PAUL FARRELL.

Jefferson and Madison. Adrienne Koch. Knopf. $4.

THIS is a brilliant study in the history of ideas, which explores in the primary sources the intellectual collaboration of Jefferson and Madison and arrives at the conclusion that "Jeffersonianism" owes a very great deal to Madison. In its limited field it anticipates the completion of the biographical studies of Jefferson by Dumas Malone and of Madison by Irving Brant, which are notable projects in the present revaluation of our heritage, and it serves as a useful counterbalance to the current exaltation of Jefferson.

Miss Koch is no anti-Jeffersonian. She is the author of an exhaustive study of Jefferson's philosophy, and the joint editor of *The Life and Selected Writings of Thomas Jefferson.* But her Jeffersonian studies led inevitably to an examination of the influence that Madison exerted in nearly half a century of close intellectual relationship with the sage of Monticello, and to an estimate of each man's contribution to the political philosophy which they professed in common, though with characteristic differences. This book is therefore a reappraisal of a fundamental part of the American political tradition, and a valuable contribution to the better understanding of a democracy whose survival is threatened today by another "democracy" based upon force and fraud and contemptuous of popular consent. Miss Koch reminds us that Jefferson and Madison were philosophical statesmen who never allowed the realities of politics to defeat their high political ideals: "They recognized the requirements of power in order to realize more fully the root ideal of political freedom." It is a useful reminder to a generation which shows a frightening readiness to imperil our liberties by fighting fire with fire.

Miss Koch's book is an able digest and interpretation of an immense mass of published and manuscript material. It would be unfair to attempt to summarize it within the limits of a brief review. It should suffice to say that she has studied the correspondence as well as the formal writings of the two statesmen in order to present their views on liberty, the French Revolution, the federal power, the two-party system, civil liberties, the support of education, the public debt, the Supreme Court, and other major topics. She writes simply and well, even when dealing with complex concepts, and displays an appreciation of human as well as intellectual values. Her book is no arid study appealing only to the specialist, and it may be read with profit and pleasure by any serious reader. *Jefferson and Madison,* with its

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

new light on the break with the Federalists and on the Kentucky and Virginia resolutions, is one of the year's major contributions to American historical literature.

MASON WADE.

Mexico. The Struggle for Peace and Bread. Frank Tannenbaum. Knopf. $3.50.

PROFESSOR Tannenbaum has been visiting and writing about Mexico since 1921, as a student of the country, its economic and particularly its agrarian problems. His general point of view has already been expressed in several volumes, such as *The Mexican Agrarian Revolution* and *Peace by Revolution*. His present book endeavors to summarize the results of the Revolution, with special reference to his advocacy of the *ejido* of communal parceling of lands from the big estates; and he takes the opportunity to face current realities, with some sweeping advice and rather pessimistic predictions on the future development of Mexico.

Practically all of Mexico's problems are taken up in one form or the other. Several introductory chapters provide a rapid historical survey, from pre-Hispanic times to "the Revolution of 1940-46." These are followed by essays on politics and government, the theory of property which has conditioned official thinking in Mexico since 1917, the Mexican theory of labor, some observations on Church and State, the agrarian problem, and education. The distinctive contribution of the book, however, is its analysis of current economic problems, with the author's ideas on "the conditions of economic progress" in Mexico. In his final chapter on "The Anvil of American Foreign Policy," Tannenbaum develops the theory that the Good Neighbor Policy, as well as the general international view now maintained by the United States, has been the result of our diplomatic contentions with Mexico since the time of Presidents Wilson and Carranza.

Tannenbaum is best in his grasp of the psychological factors of the Mexican and of Mexican national life. His desire for fairness and frankness is likewise evident; and he does not hesitate to recite the sins even of the living powers of the Mexican government, with whom he has been on familiar terms. Despite his summary and positive manner, however, he betrays some basic uncertainties; and his grasp of the spiritual factors of the subject is decidedly tenuous. This results in a number of apparent inconsistencies of judgment, especially in historical evaluation, with such key statements as "the unexpected and permanent European contribution to Mexico was the unplanned appearance of the *mestizo*." Nor can his dismissal of the Church as aligned with foreign interests and as uninterested in the economic redemption of the peon—following a familiar line—be accepted as correct or fair.

While he has given a penetrating analysis of the Revolutionary theory of land, stemming from the ideas of Henry George, it is not entirely clear what his own

B. ALTMAN & CO.

FIFTH AVENUE MU. 9-7000

*Mid-Towners**

IN BLACK NYLON MESH

WITH SUEDE

PAIR 10.95

Our newest, coolest shadowy combination for summer . . . gracefully designed with slender straps, high or medium heel . . . priced to please . . . born to flatter.

Altman budget shoes, sixth floor

. . . and at East Orange, White Plains and Manhasset

WRITE, OR PHONE MURRAY HILL 9-7000

*Reg. U. S. Pat. Off.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
Reader

Edited by **Edward S. Skillin**
With an Introduction by **Anne Fremantle**

"This collection of forty-six of the best articles, stories and poems from *The Commonweal's* first twenty-five years of publication is about as good a way as I can think of to celebrate the silver jubilee and to catch up on what you've missed."
—*Today*

"From this COMMONWEAL READER emerges constantly its devotion to religion, veracity, justice; its hatred of cruelty and lies."—*New York Herald Tribune.*

"Exceedingly interesting collection."—*America.*

"One turns up something interesting on almost every page."—*The Catholic World.*

"I read it from cover to cover . . . profoundly impressed."—ALASTAIR MILLER.

"I find among the authors the most representative names of our contemporary spiritual movement."
—HELENE ISWOLSKY

at your bookseller **$3.50**

HARPER & BROTHERS, New York 16, N. Y.

Notre Dame Academy

Grymes Hill **Staten Island, N. Y.**
Resident and Day School
Conducted by the Religious of The Congregation of Notre Dame
Separate Junior Department
High School: College Preparatory and General Courses
Art, Music, Dramatics, Athletics, Riding
Chartered by the Regents. Accredited by the Middle Atlantic States Association
Ideally located overlooking New York Harbor
Telephone Gibraltar 7-0291

Occasional Readers:

The Commonweal provides an excellent means of keeping in touch with the world this summer. Send $1 for the next 12 issues, a trial subscription.

theories are or to what extent they shape his thinking on the future of Mexico. Having long advocated the return of the communal lands to the Indians, he now doubts whether the continuance of any form of private land ownership, whether in law or in practice, will make for peace and quiet. He now admits the failure of the *ejido* to achieve economic self-sufficiency for Mexico, but he places his blame on two other forces, "the rapidly increasing population and the rapidly eroding soil." The obvious conclusion would seem to be to stop both.

The book is particularly pessimistic in reference to the presently developing industrial growth of Mexico, and the author views with alarm the prospect of foreign loans or investments in this field. Unless an alternate program is developed, he fears that "conditions in Mexico will within a generation or so be well-nigh desperate." His own alternate is "a philosophy of little things" —small communal farms, small local handicrafts. Undoubtedly, there is much merit in the distributivist principle, and, as a matter of fact, Mexico has followed this pattern to a very large extent in the past. It may be questioned, however, whether the enrichment of the local community, which he proposes, can be accomplished without the utilization of the products of modern industry which Mexico is now endeavoring to develop for its people, through both public and private enterprise.

JAMES A. MAGNER.

The Left Wing In Southeast Asia. Virginia Thompson and Richard Adloff. Sloane. $4.

OUR foreign policy in China and in Southeast Asia has not been consistent. While in China we tried to force on Chiang Kai-shek an appeasement with the Communists and did very little indeed to block the victorious drive of Bolshevism, in Southeast Asia we assisted the European colonial forces. We were unwilling to yield to the desire of the Asiatic peoples for true national autonomy. We support at present even the regime of the French puppet Emperor, Bao Dai.

In China we were free to choose. But in Southeast Asia right now, we are under the pressure of a new phase of the cold war, one in which every spot on the globe is regarded as a strategic position for the Third World War—which is threatening our very existence. In this period, our foreign policy is no longer interested in determining whether foreign regimes agree with our American liberal and democratic ideas. The more a regime is anti-Communist, the more it seems fit for the strengthening of our strategic position. While we are supporting several authoritarian and conservative regimes, most left-wing elements in Southeast Asia receive assistance and guidance from the Kremlin. Their grim determination to expand Stalin's influence to their native countries makes it important for us to know the political leanings in the various countries of Southeast Asia and the personalities of the left-wing leaders.

The question of whether or not the nations and re-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sources of these regions move toward democracy or totalitarianism may be of great influence in the outcome of the global war.

Under these circumstances Virginia Thompson's new book, published under the auspices of the Institute of Pacific Relations, comes just in time. The lack of unbiased sources makes her task very difficult. Virginia Thompson is regarded as an expert on Southeast Asia, as she has published studies on Malaya, Siam and French Indo-China. This latter very voluminous work gives, based on leftist French and native sources, a rather harsh criticism of France's colonial imperialism. Her new book on the left wing avoids personal opinion and tries to be matter-of-fact, though its material is based, in great part, on the police reports of the colonial powers. While her former books gave rich material in a poorly-organized way, this book, written with the assistance of her husband, Richard Adloff, is very precise.

The most important question, namely, that of the comparative strength of Stalinists, Trotzkyites and Socialists, is touched on but not delved into seriously enough to allow any conclusions about the future. The authors explain why the nationalistic intelligentsia finds it often hard to work with the Western powers; in the times of colonial subjugation they fought not only Western imperialism but also Occidental capitalism. Most of the leading nationalists of Southeast Asia have spent a considerable part of their lives in prisons and their feelings are, therefore, not free from resentment.

The book leaves the impression that the Stalinists still form the strongest and most aggressive party in Southeast Asia, though they are inadequately led and disciplined. The book ends nevertheless optimistically with a very strange statement. The authors assure us that since Communism in Southeast Asia has not yet won the support of the masses, a revolution on Marxist principles is "impossible." May I remind them that it was a small minority of Communists who were able to enforce dictatorship on the European and Asiatic inhabitants of the Czarist Empire and recently on the other East European states.

MAX FISCHER.

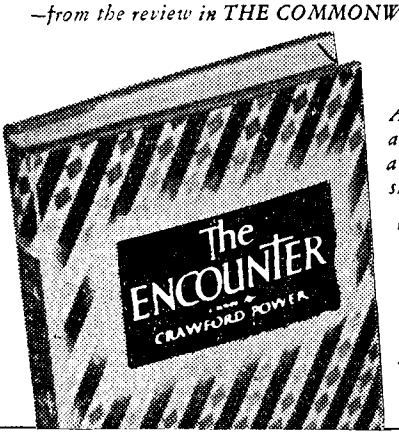
High Valley. Charmian Clift and George Johnston. Bobbs-Merrill. $3.

THIS is the £200 first prize winner in the novel competition of the Sydney, (Australia) *Morning Herald,* and it is kissing cousin to such stories as *The Big Sky*. Salom, a young Chinese, raised in Tibet, seeks to return to Tibet, and to belong. He finds Shangri-La itself, a valley almost blatantly supplied with local color; he is taken into the chief's household, and falls in love with his daughter. Every prospect pleases, but man is particularly vile. And woman viler. A spiteful, crazy hag goes around whispering that the young stranger is a demon. A Buddhist priest, who claims to be the Living Buddha, comes and asks much silver for the funeral rites of the headman's wife; much silver, and other things beside. Salom kills him, and carries off Vashti, the girl

THE COMMONWEAL *hails*

"One of the most sensitive, searching examinations of spiritual realities in modern fiction!"

—from the review in THE COMMONWEAL by John Cogley



A brilliant new novel about two sinners and a priest—and the subtle sin of Pride.

By CRAWFORD POWER

$3.00 at all bookstores. WILLIAM SLOANE ASSOCIATES.

JOURNAL OF ARTS AND LETTERS

Symposium on Sacred Art is Still Available

Signs of Spring . . . . . A. de Bethune
Art and Growth . . . . . Barry Byrne
Catholic Aestheticism . . . . . Graham Carey
The Modern Movement in Art . . Richard Douaire
Art as Active Religion . . . . Sister Esther, S.P.
Optimism in the Arts . . . Br. Justus George, F.S.C.
Psychological Aspect of Sacred Art . . Ann Grill
Sacred Art and Stylism . Mary of the Compassion, O.P.
Christian or Pagan Architecture? . Pie Regamey, O.P.
Liturgy, Art, and the Bourgeois Mind . H. A. Reinhold

(This Symposium Constitutes the Spring Issue of 1950)

The Summer issue will feature "Keith, Mystic Painter" (with numerous full color reproductions); "The Devil IS in Hamlet"; "Newman and Liberal Knowledge"; "The Sermons of Leo the Great." Each issue contains in addition to book reviews commentaries on American and European periodical literature in Religion, the Arts, and Philosophy.

Three dollars a year **Single copy, one dollar**

4247 Washington Boulevard, Chicago 24, Ill.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEARING COMPLETION
First Section
Approximately 200 pages. Illustrated
of
SUPPLEMENT II
Loose-Leaf
of
THE CATHOLIC ENCYCLOPEDIA

An international work of reference on the Constitution, Doctrine, Discipline, and History of The Catholic Church

Edited by
VINCENT C. HOPKINS, S.J., Ph.D.

Containing Continuing Articles on

COUNTRIES:
Canada, Ceylon, Cuba, England, France, India, Ireland, Lithuania, Mexico, Mexicans in the United States.

PAPAL ENCYCLICALS:
Casti Connubii, Divini Redemptoris, Firmissimam Constantiam, Non Abbiamo Bisogno, Quadragesimo Anno.

SOCIAL AND POLITICAL TOPICS:
Bolshevism, Communism, Nazism, The Soviet, Capitalism, Labor Legislation, Race: Negro.

BIOGRAPHY:
Murphy, Frank; Neumann, Therese.

Same Size Type Page as in the Encyclopedia

PRICES

FOR THE SHEETS	$3.00
FOR A LOOSE LEAF BINDER, IN BLACK FABRIKOID, WITH GOLD STAMPING (Capacity 1500 pages)	$5.50
TOTAL	$8.50

Published by THE GILMARY SOCIETY
A Membership Corporation

811

Department CE
THE COMMONWEAL
386 Fourth Ave., New York 16, N. Y.

Please send me.....copies of the First Section, Supplement II, of The Catholic Encyclopedia, looseleaf, with binder, for which I enclose $8.50 per set, postpaid. (N. Y. City residents add 17c Sales Tax.)

Name .....

Address .....

City ..... Zone..... State.....

he loves, but they are frozen to death as they escape. The book is most painstakingly done, and there is nothing to cavil at: yet it is utterly and entirely fabricated, synthetic. Every detail, perfect in itself, is what the French call *"trop voulu"*—too willed, like the fake worm-holes in antiquated furniture. But if anyone likes to drink their cocktails, admirably blended, but ready-made from a bottle bought at the grocers, here for them is Tibet.

ANNE FREMANTLE.

Shady Cloister. Winifred Lear. Macmillan. $2.

IF THIS book had a different heroine, perhaps it would serve the purpose of light summer reading. However, Linnet Reilly is distressingly present, and with her, what one of the characters calls "that bouncing staffroom humor."

The story takes place in a girl's school in London, and is chiefly concerned with Linnet, Ethel Bonner and Ethel's sister Mary. They are all searching for love, and their searches intersect, collide, and finally resolve themselves with surprising intelligence. However, those devices which the author employs to fatten the story are generally silly and unmotivated. Midway in the story, Linnet is plunged into an unexplainable and unforeshadowed love affair with a stock Bohemian genius; and, as a finale to the action, a convenient fire breaks out which seems to solve all the difficulties.

Even these contrivances might be forgivable if the book were not shot through with consistent coyness and heavy-handed whimsy. Since Linnett is the generating factor of this coyness, without her the book might have had a fighting chance.

JOAN RICE.

• REVIEWERS •

CAROL WEISS is an executive of a national community service organization.

REV. JOHN M. OESTERREICHER is one of the associate editors of *Orate Fratres.*

JOHN N. POPHAM is chief of the southern bureau of the New York *Times.*

PAUL FARRELL is an editor for Conover-Mast Publications in New York.

MASON WADE is author of *Margaret Fuller, Whetstone of Genius; The French-Canadian Outlook;* and *The Journals of Francis Parkman.*

REV. JAMES A. MAGNER is procurator of the Catholic University of America. His books include *Men of Mexico,* and *The Latin American Pattern.*

MAX FISCHER has been a correspondent in the Far East and the foreign editor of *Deutsche Allegemeine Zeitung* in Berlin.

JOAN RICE is a student at Radcliffe.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED